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THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by, and under the direction of the Mt. Lebanon Bishopric.

VOL. I.

SHAKERS, ALBANY, N. Y., JANUARY, 1871.

No. 1.

Salutatory.

To the Public:—Knowing it to be duty, to do all the good we can to our fellow travelers on the journey of life, withholding the knowledge of no good thing—impressed with the conviction, that there lies within our power the possibility of doing more good than heretofore; and being urged continually, by friends of reform, to communicate to the world of mind our ideas of life and happiness as viewed from the Shaker platform, are the reasons for our taking the bold step of appearing before you, as solicitors of your attention to the columns of *THE SHAKER*.

Claiming no distinction on the grounds of erudition, but, bowing beneath the rebuke of learned criticisms, we mean to tell you from our humble position, where, in our understanding, lies "the pearl of great price,"—Christ, or the kingdom of heaven on earth; thus explaining the peculiar testimony and life of the people, called *Shakers*. The policy of *THE SHAKER* will be, to treat of a more excellent way of life, than is the ordinary practice of the multitudes. It will be devoted to the cause of religious truths; devoid of speculative theories of a theological nature. It will aim to illustrate life, in accordance with God's pleasure; and in conformity with the operation of that "quickening spirit," that resurrects souls above the plane of earthly selfishness, where the spirit of *mine* is cast out, and the Pentecostal system of community of goods is in full exercise. It will be the aim of *THE SHAKER* to keep before the public mind the necessary distinction between life on the earthly plane, however proper, and the heavenly, or angelic life, however humble. It will not fail to contend that the celibacy of the Angel plane, is a necessary component of eternal life, and practiced with propriety on the earth, by those who love to think of its reality in the heavens; while admitting the propriety of marriage and procreation by those who have not risen sufficiently in love with the Christ life. It will advocate peace; deprecating, and expressing disbelief in the necessity of wars, whether of households or of nations—Christians never did, never can fight.

THE SHAKER will ever meet correspondents, in its various communications upon "Does Christianity admit of private property?" with a negative answer, from the most advanced reasons of a spiritual life. Its freedom from the arena of political parties will conserve the righteous idea of those whose name it bears. It will sketch, biographically, the founders and early communicants of the Society; and illustrate life, as it is enjoyed by the Society at present. The poetical sentiments of society will find an exponent in *THE SHAKER*; while "Answers to Correspondents" will receive due attention. It will advocate temperance in all things; and urge reformation and resurrection from the earthly, sensual life, to a life "eternal in the heavens." Friends of reform—lovers of wisdom—servants of God—aid us; bless our efforts to do good. Extend the cause of Christ to the notice of your neighbors; and let us all seek to walk "the way," learn "the truth" and live "the life"—being imitators of the beautiful Jesus—Christ.

Who are the Shakers?

Historically and derivatively considered, the Shakers have their rise from the French prophets, a class of Divinely inspired dissenters from the Catholic and Protestant church of the seventeenth and eighteenth centuries, as the legitimate fruit of the Reformation. They were religious revivalists of a very remarkable character, called fanatics, and are to be prominently numbered among the few witnesses of the true Christ church during the gloomy reign of Antichrist.

In future pages of our paper a more full history of them may be properly given. Their testimony, in substance, was "*The end of the world*" in all followers of Christ; and they were the harbingers to declare the near approach of the kingdom of God; the establishment of new heavens and a new earth; the kingdom of the Messiah; the marriage of the Lamb; the first resurrection from the dead; the planting of the New Jerusalem. About 1706, some of these spiritual new lights and prophets went from France to England. About 1747, a small number of these witnesses,

in the neighborhood of Manchester, England, were led, by Divine, spirit influence, to form themselves into a society for mutual support, physically and spiritually, under the ministration of James and Jane Wardly; and the first pioneers of the Shaker Church were distinguished members of this Society, among whom Ann Lee became the acknowledged, divinely inspired leader, and a *spiritual mother*, and the Eldress of this infant Church. The name of this Church, "*SHAKERS*," was given them in derision, by the world, as descriptive of the religious exercises of body by which the members of this Church were affected during the seasons of their devotion to God, as the fruit of that spiritual baptism, under the influence of which they were bearing a testimony of God's truth, which was shaking the foundations of Antichrist's kingdom. So that the title, "*SHAKERS*," though given in derision and persecution, was appropriate, and as providentially applied as was the title, "*KING OF THE JEWS*," given to Jesus by the persecuting Jews.

Ann Lee became the acknowledged Eldress of the Shaker Church in the year 1770, while in England, so that it now has survived a century. A more extended history of the Shakers' rise and progress to the present day, may, perhaps, appropriately form the subject of future notices in our periodical.

WHAT ARE THE SHAKERS?

As national citizens, they are observers of the counsel of Paul, and recognize civil magistrates as powers of God, for the government of worldly citizens; hence, *Shakers* are law-observing and law-abiding.

As politicians they are nondescripts, and, in fact, not to be found; they are, truly, non-essentials!

As socialists, or, relative to society arrangements, they are Christian Communists; the property of a Community is common to all, and each, of the members forming that Community, but not common to all the Communities belonging to the household of faith in the same town, county, State, or country, except in a moral, charitable and religious sense, in which sense all property dedicated to the Com-

munity is consecrated to one general end and purpose—i. e., the support of the Gospel, and to religious and charitable purposes; and, in this sense, is common to all the members of the household of faith, so that for these sacred purposes all the communities are taxed according to their several abilities. In reference to national, political economy, as applicable to the disposal of public lands, they are agrarian in principle; at least largely so.

Religiously considered, the Shakers are Revolutionists, Reformers, Comeouters, Revivalists, Newlights, Second Adventists, and Spiritualists, in meaning, strictly conformable to the instructions of Jesus Christ. They are Ascetics, but only in a limited sense; they are Christian Celibates, but not of the monastic order and character, as the sexes dwell and associate together; they are not Sectarians, but simply Christians; they are *lovers*, and *free*, but not "*free lovers*" in the sense of that term as applied to a class of misled, modern Spiritualists; they are not *lovers* as *carnal* men and women, but only as disciples of Jesus and John; they are *free*, but not to lust or love as carnal men and women, but free from the bondage of sin and a worldly life, and from the shackles of theology and priestcraft; they are Spiritualists par excellence, but only in a Christian light, that, to be carnally minded is death, but to be spiritually minded is life and peace;—believe in continuous revelations from God to man, mediately; they are Bible believers after the following manner:

1st. That it is the most important compilation of books known to man.

2d. That it contains (not the word of God), but a *record of the Word of God* in the Law of Moses, and in the testimony of Jesus and the primitive Christians. The *Word of God* is a living power. In the words of the apostle, "Sharp, powerful, piercing, to the dividing asunder of soul and spirit, the joint and the marrow, and is a discernor of the thoughts and intents of heart." The Bible record is not this power!

The Shakers accept *Jesus* after he was baptized with the Christ, as the first born son of God, the *elder brother* of a large family of sons and daughters of God, constituting the Christian Church of the New and Spiritual Creation of God; they do not believe Jesus was a God, but is our guide and life exemplar; believe him to be the *Saviour* of men par excellence; but only the Elder of a large class of "*Saviours*" that "*shall come up on Mount Zion*" to "*judge the Mount of Esau*, and the kingdom shall be the Lord's." Obadiah, 21st. This kingdom is Christ's Church of the latter day, the New Creation of God.

Shakerism.

What is the meaning of the term? We *shake* a carpet, as we do grain to remove something from it that is not an integral portion of the fabric. Parents and school teachers sometimes *shake* a child for a similar purpose, to separate a fault from its character. This nation has recently been shaken from center to circumference, in the effort to divest the Constitution of an evil that was ramifying itself into the Constitution and institutions of all the States and territories in the Union. Thus it was said to a city, "*Shake thyself from the dust, O Jerusalem*;" (Is. 52: 2.) "*All men of the earth shall shake at my presence*;" (Ezek. 38: 20.) "*I will shake all nations, and the desire of all nations shall come*;" (Hag. 2: 7.)

One said, "*The foundations of the earth do shake*;" (ib. 2: 21.) "*Yet once more, and I will shake not only the earth, but the heavens also*." "*The stars shall fall from heaven, and the powers of the heavens shall be shaken*." "*Then shall appear the sign of the Son of Man in heaven; and then shall the kingdoms of the earth mourn. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory*." "*And he shall send his angels with a great sound of a trumpet (preaching), and they shall gather together his ELECT from the four winds of heaven*." "*For whosoever the carcass shall be, thither will the eagles be gathered together*," from among the Gentiles into Community Order, as in the first appearing of the Christ Spirit to the Jews. Then was a Community formed, yet only as a kind of first-fruits; because it could not have been permanent, for two reasons:

First. The race was not yet prepared to continue to furnish enough of the Elect who should be celibates, non-resistants, spiritualists, who would cease to swear, or vote, or speculate.

Second. The Civil Governments had not yet become "*the kingdoms of our Lord, and of his Christ*;" and they would not permit the practice of Christ principles—Christian Communities.

The Pentecostal Church—Community—came under the action of these two forces. By the third century they had fallen into *marriage, private property, and war*; and then refused to allow others to practise *what they had fallen from*. The Gentile State determined what the Jewish Christian Church should be on earth; thus "*treading down the holy city*."

In the spirit land, this—the Pentecostal Church was continued, and "*increased with the increase of God*," up to the time of the second appearing of Christ; and is

the Bridegroom Church. It received its inspiration from the heavens still above, from the Christ Spirit, which is as the right hand of Deity to all free moral agents; and was as the Sun to spiritually enlighten the earth. But it shone upon a dark, benighted race, sunken in sensuality—Christian Pagans, or Pagan Christians.

Let it be borne in mind, that near two thousand years have intervened between the time of the First Christian Church and the day in which we live. Think of that! and consider the condition of this earth's civil governments then and now.

Rome was the ruling power over the Gentile world; and even Judea was one of the conquered nations. The Pentecostal Church was *masculine* in its organization and rulers; resting upon the Eastern world—the male of the earth. What then, had the race to wait for, in a second Coming of the Christ Spirits? Why, for the female of the earth—the Gentile Western world—to come up to the "*Pattern showed in the Mount*."

The First Christian Church, composed of the descendants of Abraham, with their permanent and ever-perfecting organization, that had been "*caught up to God*," in the spirit world, out of the reach of the "*dragon*" Pagan power, from whence it inspired the "*witnesses—stars*"—who, having shone upon the dark earth for a season, themselves "*fell to the earth*," by "*marrying and giving in marriage*."

Approaching the time of the Second Appearing of the Christ Spirits, the "*sign*" is seen of the Son of Man—Co-operative, Associative, Communistic efforts—in the most advanced nations, as England, America, France and Germany.

The foundations of the earth are being discovered, and found to be much out of course—wrong. Reproduction, Property, Wars, Theologies, Civil Governments, Organizations, and Institutions, are wanting perfection. Yet, in all the Churches, which the Spirit has raised up, throughout these two thousand years, the religious element has had a place and influence, from the Roman Catholic to the Oneida People; good has been done, and is progressing the race.

But then, *all of these* are still doing what the Pentecostal Church did not do, and what the Christ Spirit (coming not in atmospheric clouds, but "*in the clouds of heaven*"—Shaker Communities)—saves the Shakers from doing—"marrying and giving in marriage." Thus laying the foundations of new heavens and earth upon the "*Rock*" of sexual purity; a new and spiritual relation of the sexes, free from all the "*trouble in the flesh*," which comes of mixing the flesh and Spirit as in Gentile Christianity.

Do not all the "tribes of the earth mourn because of him?"—because of the testimony that thus "bruises the head" of the sensual propensities—the lusts of the flesh, taking the very life itself of the generative man and woman by celibacy and virgin purity.

Let it once become an established, Christian doctrine, that the highest Christ life is a celibate, virgin life, with its corollaries, and will there not be "great mourning in Jerusalem"—"the temple of God"—the Gentile Christian Church, in which the "man of sin" sits enthroned?

CELIBACY.—Its history is of great importance in the religion of all cultivated nations. It existed in the Therapeutae of Egypt, the Essenes among the Jews (out of which came the founder of Christianity), and among the ascetics of all other nations, and finally culminated in Christianity, as the corner stone of a new system.

Jesus, the Celibate Founder of this new system, was born of a *virgin mother*, thus connecting the two orders of *natural reproduction* and *spiritual reproduction* together; He was witnessed unto by John, the celibate Jewish Baptiser; and was supported by twelve men who had either never been married, or had, "for Christ's sake and his Gospel," forsaken all family relation; thus altogether founding a Church that has hitherto been, and still is, the ideal of *heaven upon earth*—the Pentecostal. This Celibate Jewish Church, after an existence of some 300 years, relapsed into the *Monastery* and *Nunnery* of the Constantine Gentile Church, which has ever accepted the *celibate principle* as the one essential of a pure, Christian life. The celibacy of its higher class of saints, and of the priesthood, no less than of its monastic orders, puts that beyond the region of debate. Of the clean animals that entered the ark, by sevens, Jerome says, the odd number denotes the *celibated* which will do to go with some of the proofs and confirmations of there being three individualities in Deity.

Respecting the progress of the Monastic movement, Lecky reports, that, "in the fourth century, it was no less rapid than that of Christianity itself. Egypt appears to have been the home of the celibates, being of all other nations the most advanced in civilization. Thus we read of there being seven thousand monks under St. Pachomus; five thousand under a single Abbott, in the desert of Nitria. That a certain city included twenty thousand virgins, and ten thousand monks. And that towards the end of the century, the Monastic population, in that country, nearly equaled the population of the cities." St. Jerome states, "that fifty

thousand monks were sometimes assembled at the Eastern festivities in Alexandria at one time."

Even in pagan Rome, "the Flamens of Jupiter, and the Vestal Virgins, were the two most sacred orders." (Ibid.)

"And the land (Christendom) shall mourn, every family apart, and their wives apart;" or as a more correct translation, "every husband apart, and every wife apart:" for the wife is a part of the family. The husbands of the house of David (the rulers) apart, and their wives apart. The husbands of the house of Nathan apart, and their wives apart. The husbands of the house of Levi (the priesthood) apart, and their wives apart."

Their gods and their priests being gone, what have they left? This is what remains to them: "In that day there shall be a fountain opened to the house of David (the rulers) and to the inhabitants of Jerusalem," (priesthood and all; for it is like priest, like people) "for sin, and for uncleanness."

"It shall come to pass that, in all the land, saith the Lord, two parts shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined; and will try them as gold is tried. They shall call on my name and I will hear them. I will say *it is my people*; and they will say the Lord is my God."—(Zech. xiii.)

These are the Elect, whose number shall eventually be proportioned to the exigencies of the case, always regulating population in the natural order, who will be as seed to reproduce and continue the race, when all forms of evil shall find no place in the Millennium of human life upon the earth; any more than it does upon thousands of other globes which we may be scientifically permitted to hope and believe have never departed from the condition of "very good," in which they first left the hand of Omnipotent Holiness.

"The angels who gather the Elect from the four quarters of the earth," are from the Resurrection or Seventh Heaven, nigh unto Deity, surrounding the throne of the Eternal Parentage. These, in their aggregated capacity, are the *Christ of God* to the illimitable Universe of heavens and earths that fill immensity. For as marbles to the school-boy, so are globes in the hands of the ultimate "Almighty."

"*All souls*," upon whatever planet they may reside, "*are mine*," saith Deity.

F. W. E.

"Mad as Christians used to be,
About the thirteenth century,
There's lots of Christians to be had,
In this, the nineteenth, just as bad."

BIOGRAPHICAL.

Ann Lee.

Ann Lee was the daughter of John Lee, of Manchester, Eng. She was born Feb. 29, 1736. Her father was a blacksmith; and though poor, was known to be respectable in character, moral in principle, honest and punctual in his dealings, and in his business, very industrious. Her mother was noted for her piety. As was common with the children of the poor in manufacturing towns, Ann was early taught to work, but never attended any school; she thus acquired a habit of industry, but was entirely ignorant of letters. From being an employee in a cotton factory, she became a cutter of hatter's fur; and was a faithful, prudent cook in the Manchester Infirmary for some time. There was discovered in her childhood, a bright, sagacious mind, bordering on precocity; with a seriousness that never permitted her to engage in the plays of her juvenile companions; while they played, she retired, and held converse with the inhabitants of the angel-land. As she arrived at maturing womanhood—at that age which commonly engulfs all thoughts of spirituality, and calls for action in the sphere of the marital and sensual—Ann was impressed with the odiousness of sin, and the depravity of humanity, in its longings to transcend the laws of nature, given for the multiplication of the race; and so abhorrent did these snares of sin appear to her soul, that she resolved never to marry. But nature in her, prone to the earthly, demanded indulgence; and, contrary to the teachings of her earlier visions, she yielded, through the importunities of others, and was married to a blacksmith, named Stanley. By him, she was the mother of four children, all of which died early. Ann and her husband lived at her father's house; and so far as adaptability of dispositions to each other's happiness, this was in their possession, excepting those seasons when the convictions of her youth would come upon her with such crushing force as to bring her under the deepest tribulation of soul. In this age of advanced soul-light, and spiritual intelligence, we know that many are familiar with this experience. And when Ann sought relief from the bondage to sin she felt her soul was in, giving herself no rest day nor night, but prayed and cried in agony to God for deliverance, her husband sympathized with her, and partook strongly of her convictions. Husbands, take notice. While under this great distress of mind, she became acquainted with the Society of people under the direction of James and Jane Wardley; and as she found them in possession of a greater degree of divine light, with a scathing testimony against those sins she herself had been so strongly convicted of, she eagerly embraced their manner of life, in the twenty-third year of her age.

These people were spiritually directed to an oral confession of every sin they had committed; and being enlightened, more than ordinarily, as to what sin was, they took up a full cross against everything they knew to be evil; hence, they really experienced an en-

during power over sin, unknown to those converts, who feel mentally relieved from the fear of the punishment of sin, but whose hearts are uncleansed and full of sinful desires—being yet under the dominion of nature depraved. Ann was one of a class of individuals, which can never be persuaded that their salvation and redemption is to be obtained for them, through the vicarious sufferings of another, good or bad. As an example of her exertions to free herself from sin, witness her testimony: "Soon after I began to travail in the way of God, I labored many nights in the works of God. Sometimes I labored all night, continually crying to God for my own redemption; other times I went to bed, and slept; but in the morning, I could not feel that sense of the work of God which I did before I slept. This brought me into great tribulation; and I cried to God, and promised him, that if he would give me the same mind that I had before I slept, I would labor all night. This I did many nights; and in the day time I put my hands to work, giving my heart to God; and when I felt weary and in need of rest, I labored for the refreshing power of God, which did relieve me, so that I felt able to go to my work again.

"Many times when about my work, I felt my soul overwhelmed with sorrow; then I used to work as long as I could keep it concealed, then run to get out of sight, lest some one should pity me with that pity which God did not. In my tribulation, my sufferings were so great, that my flesh consumed upon my bones, and a bloody sweat pressed through the pores of my skin, while I became as helpless as an infant. And when I was brought through, and born into the spiritual kingdom, I was just like an infant born into the world. It sees colors and objects, but it knows not what it sees. So it was with me, when I was born into the spiritual world; but before I was twenty-four hours old, I saw, and knew what I saw!"

(To be continued.)

Items.

"The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads."—Isaiah.

Heaven and hell are *states or conditions* of the soul of man; they are not *objective* to man, but *positive*, being in him.

"So speak to God as if men heard you."

"Defile not the mouth with impure words."

"The immortal gods accept the meanest altars that are reared by pure devotion; and sometimes prefer an ounce of frankincense, honey, or milk, before whole hecatombs of Sabeian gems, offered in ostentation."

"Let every young man plant trees, that he may have something to give him pleasing recollections of his youth."

To disarm an enemy, sweeten his mouth with honey and his recollections with kindness.

The fire of forgiving love will melt the heart frigid with anger.

"Spare moments are the gold dust of time."

"Sands make the mountain, moments make the year; improve time."

Re-organization without Disintegration.

CHURCH—STATE.

What God hath put asunder, let not man join together again.

There is in the country a Sectarian movement of some extent, to put into the United States constitution the theological terms, God and Christ.

The Shakers are the only body of religious people who at this present time could not exist within, and find protection under the laws, of every civilized nation. They alone can make their community homes only in and under the protection of a non-sectarian republic, a separate church and state government.

The Shakers pray for these unhappy agitators: O, heavenly Father and Mother—God, "forgive them, for they know not what they do." And to our fellow American citizens, without exception, we do most solemnly appeal to prevent the consummation of this misconceived, mischievous project. Let well enough alone.

Who, more than the Shakers, believe in the whole of the God-head—a Duality? Yet, above all other, we would raise our voices in thunder-tones, to be heard by the souls of the revolutionary fathers, who are marching on before us in the spirit-land, against this worse than Trojan horse being introduced into our civil government.

All God-believers and Christ-proclaimers may well pause in serious contemplation of the wonderful fact in our national history, that while Pagans, Jews, Catholics, Protestants, Deists, Pantheists, Free-thinkers, Atheists, Materialists, all united in achieving our national independence, it is to the skeptical classes that we are largely indebted for the religious and civil liberty which we enjoy.

Jefferson, the inditer of the Declaration, that all men are equal by nature, irrespective of color or creed; no one having the right to coerce another in matters of mental speculation or theological belief, was but a fair type of the whole class of republican organizers, having Franklin and Thomas Paine, the Deists, as his bosom friends.

If a kind Providence thought fit, in its wisdom, to employ these skeptical powers—Horns, which had grown out of the beast, Christendom—to found a civil government on the basis of universal freedom, having an entire separation from its parallel religious organization, the Shaker Church, that ignores wars as the basis of religious persecution, would it not be the most presumptuous impiety in theological and religious people again to join together by an organic change of the national compact, things which God had thus significantly put asunder?

F. W. E.

"He who can suppress a moment's anger may prevent many days of sorrow."

JUVENILE DEPARTMENT.

A Dialogue.

Written for, and rehearsed at an Annual Social Gathering, in Canaan Pine Grove, N. Y., by Ann, Martha, Mary J., Charlotte, Melissa, Margaret, Sarah and Catharine.

A.—Beloved Gospel Companions:

You will not be surprised if I tell you, that I expect to take solid comfort to-day; an increase of pleasure and satisfaction has attended each social feast in this pleasant grove, where our enjoyment is enhanced by an interchange of thought and feeling, and where we always meet loving friends; noble souls of the promised land; I can but exclaim with joy and gladness, it is good to be here! and I believe that many of my young companions can reciprocate the feeling.

Mary.—I can most heartily, for,
On wings of the morning all joyous and strong,
Pure love and sweet union come bounding along,
Ready and willing to aid us at least,
By seeking a part in our true social feast.

Mar.—(Comes forward with a joyful clapping of hands.)

O gladly we welcome companions like these!
That bring us the freshness of day's early breeze—
That bring us a calmness, cause joy to abound,
And cover with blessings this dear hallowed ground

M.—
Lift! lift now the curtain that veils from our sight
The glories immortal in realms of pure light!
O what is the vision our spirits behold?
Its wonders, its beauties, can never be told;
They are in the future for all who will prize
Pure love and sweet union in every guise.

S.—
Away with all sadness and lay aside care,
Rejoice in the present, of every good share—
Be filled with that peace which the world cannot
And noble enjoyment in which we may live;
For Right, and not Might, is the law of our band,
In each blessed gift we unite heart and hand.

C.—Cheered by the happy sentiments you have expressed, I would ask a share in your circle of union, hoping to engage with you in an interesting and profitable conversation.

A.—You are welcome! we would not exclude from our midst any of our companions who feel interested in adding to our gift of union.

Martha.—As your invitation is universal, with pleasure I accept; I have not ascertained the topic of conversation which is to engage our attention; but will tell you what I thought this morning as the sunlight burst in full splendor over the eastern horizon, flooding the earth with its glory, and bathing the landscape in its liquid beauty; my spirit was enraptured with the sight; a thousand visions passed before my mind, visions of real things too; God's glorious works in their infinitude and perfection, presented a theme for reflection and conversation.

Mar.—Thoughts similar to these passed through my mind; the earth never appeared more beautiful, the surrounding scenery seemed wrapt in loveliness, a picture worthy of the poet's pen or the artist's pencil. I am glad that you have introduced this subject, and I know we will be pleased with your company.

S.—I wish Charlotte was here; I think that she would be interested in (the subject of) Martha's proposition.

Char.—I was only waiting for an invitation.
M.—Why! Ann gave a general one.

Char.—I wanted a special one; but as you seem somewhat animated and joyous, I readily unite with you in dilating upon the beauties of Creation—vast Creation, which speaks with voice unchangeable of the goodness and Omniscience of the Almighty; just think of the formation of our beautiful earth!

M.—In speaking of the formation of the earth, I feel somewhat interested, as I have commenced reading the Bible, intending to finish it by course; I should like to obtain as correct an understanding of it as possible. We are informed that the heavens and the earth, and all that is contained therein, were created in six days. Martha, do you not think, that days were used figuratively, as expressive of periods of time?

Martha.—I believe it is the conclusion of scientific men that each day was a distinct and separate epoch, and the wonderful geological discoveries that have been made, prove that the earth is much older than we have record of; this assertion they substantiate from the formation of the strata of rocks, and the substances found imbedded in them; many other remarkable revelations have been and are being made in connection with the science of Geology.

Mary.—They tell us too, that great changes have taken place since the organization of the world; where rivers once flowed, vegetation now teems; and where were the verdant valleys, now the voice of waters speak. Cities have disappeared beneath the volcano's molten lava, or have been destroyed by the earthquake's mighty shock.

S.—Of volcanic eruptions and the earthquake's fearful shock, we need but read the last pages of history to find thereon portrayed, the horrors of their devastating work.

C.—"Change is marked on all things seen; we sometimes think and speak of nations, empires and institutions as enduring, and so they seem as we view them for a moment; but they rise and fall as the tidal waves of the Ocean, by medium of an invisible, immutable power which survives through all their changes."

A.—How beautiful is earth! from its elements of growth are transformed thousands of charming objects which delight our eyes. Witness the vegetable kingdom: in the course of one year trees increase their foliage, and buds, leaves, fruits, flowers and their seeds are renewed, yielding bountiful favors to man.

Char.—One would think, that after so many ages of replenishment, its treasures would become exhausted; but they are constantly renewed from the unseen realm of nature, where powerful agencies are unceasingly, yet silently at work producing the wonderful operations wrought in the material Universe.

Mar.—Wonderful indeed are the productions of nature! Trees, plants, flowers and grasses (the most beautiful of which are the cereals), all teem with delightful existence, drawing sustenance from Mother Earth, who is faithful in the renewal of strength and life.

S.—When speaking of the grasses, Margaret mentioned the cereals; I should like to know the meaning of the word cereal.

Char.—Have you never read of the ancient

Gods and Goddesses who were supposed to preside over the destinies of men?

S.—I learned something of the heathen deities in connection with Astronomy, such as Jupiter being the God of Heaven, Mars the God of war, and Neptune the God of the seas. Of the female deities there was Flora the Goddess of flowers; Vesta the Goddess of fire, Astrea the Goddess of justice; and many more; all the planets were named after their imaginary divinities—but I believe, that I never heard of Cereal.

C.—It was Ceres—she was the Goddess of grain and harvest; and is represented carrying a sickle and sheaf; through her blessing, fields of golden grain were perfected and harvested into their garner as proper food for man; hence came the word Cereal.

Mary.—Was Astronomy known to the ancients?

A.—Certainly, and was taught in Egypt, India, Chaldea and Greece long before the Christian era. The first astronomers were shepherds and herdsmen; they were led to the study, by observing the movements of the heavenly bodies, while watching their flocks in the fields. They, however, entertained the erroneous idea that the earth was flat, and that the sun, moon and stars actually revolved round it, as they appear to do every twenty-four hours.

Martha.—It was not until the beginning of the sixteenth century, that the true system or theory of Astronomy was promulgated by Copernicus, a Prussian Astronomer. This was about eighteen years after the discovery of America by Columbus.

Char.—The greatest antiquity boasted of in science is agriculture. History records, that for ages it was the only art practised by mankind. The Chinese, Chaldeans and Phoenicians, held in their highest estimation the art of husbandry. By this science we obtain all that is necessary for food and nourishment. An ancient writer remarked that agriculture was the mother of all the sciences; for while she flourished the others fared prosperously. Cicero, the great philosopher, spoke of the pleasure he derived from cultivating the land even in his old age. It was not the product alone that delighted him, but the virtue and nature of the soil itself, which, when in its softened and subdued bosom, it receives the scattered seed; it first confines what is hidden within; then, when warmed by the sunlight and its own compression, it spreads, and elicits from the verdant blade that, which, sustained by the fibres of the roots, grows up and develops the fruits of the ear.

S.—What can be more beautiful than a field of wheat ready for the harvest? See how each slender stem gracefully bears the well filled head! And as you glance across the field, it looks like a summer sea when the breezes are at play, causing the shadowy waves to pass over it. Surely with promises replete for the future is the beautiful field of wheat.

Mar.—To observe the progress of life, whether in the animal or vegetable kingdom, is highly interesting to an investigating mind. But here man, with all his science and skill,

can achieve nothing; he may plant and water, but God alone giveth the increase.

M.—It is said that industry is the guardian of innocence, and what requires more of the spirit of industry than the tillage of the land? Or, what labor is in itself more innocent? It is the first of which we have any account. Adam was placed in the garden of Eden to dress and keep it. The Israelites were commanded not to delay to offer of their first ripe fruits unto the Lord. Three times in a year they were to keep a feast; first, the feast of unleavened bread; second, the feast of the harvest, the first fruits of their labors which they had sown in the field; third, the feast of ingathering, at the end of the year. Thus down through all the succeeding ages in the history of our race, we find (as Charlotte remarked) that agriculture was pre-eminent as the foundation of man's physical wants.

C.—The farmer, of all laborers, is the most independent; on the product of his toils mankind depend for subsistence; 't is his to plow, to sow, to cultivate, and reap the fruits of earth; which alone are the proper building material for the house we live in. For God said: "Behold, I have given you every herb bearing seed which is upon the face of the earth, to you it shall be for meat," even so to the lower animal creation.

Mary.—If we could only look back through the dim vista of a century, and behold the changes wrought (by diligence and exertion) on consecrated ground, among these lovely hills, we would be somewhat surprised. Over land once stony and uncultivated, the mowing machine now passes smoothly, and the plow upturns the sod of many a field, whose soil in its natural state would yield but scanty vegetable life.

A.—'T is true, our home, now pleasant and comfortable, was once almost in a wilderness state. But how has industry prospered! and now ('neath the sunshine of God's blessing) it teems with vegetable life and beauty, a peaceful and happy abode.

Martha.—All honor to the farmer! he needs no sculptured work of art to perpetuate his name; the verdant fields bespeak his praise; and the murmuring streams, which course their way through smiling meadows, shall sing sweet requiems to his memory long after he has ceased to sow and reap. And those extended lines of walls (so nicely laid), will they not stand as monuments to commemorate his life of industry?

Char.—Certainly they will.

(To be continued.)

Dr. Franklin, in summing up the evils of drunkenness, says: "Houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners."

I CAN'T.—"Shame on you, the expression is bad enough on the tongue of infancy. To that of manhood or womanhood it is a disgrace. How do you know you 'can't'? Have you tried? Well, if you have, try once more. The task before you may be very difficult. What if it is? It is then often the more worthy of performance. Courage, then, young man, or young woman, whoever you be! Resolve to know no such word as 'can't.'"—College Review.

MISCELLANEOUS.

Visit to the Shaker Settlement.

"Last, but not least, comes up the remembrance of my visit to the Shaker Settlement. That is a leaf in memory to which I shall often turn. I have it all before me now. Its broad acres of rich land; the trees laden with ripe golden fruit,—everything growing in rich profusion that heart could wish for; the substantial pleasant built houses; the cheerful ways of the well-ordered families; the great broad-backed, soft-eyed cows, themselves partaking of the quiet, gentle ways of their keepers,—the rich, pure milk drawn from their udders by the pretty young Shakeresses; the young brother who passed on before us, showing us his stock (and with an air of pride pointing out his best) with his broad-brimmed hat, fat, rosy cheeks, and bright black eyes,—all these things make a bright picture that will never fade.

"As I passed from one to another and saw the calm, happy look on each, I could not but wonder of their inner lives,—what of their hopes and fears, &c., &c. * * *

"As these things crowd my mind, the tall, slender figure of Sister Sarah comes up before me. Her kind, motherly ways gave me the confidence to ask what I would. She told how, at seven years of age, her mother had brought her from the far-off hills of Vermont, and laid her an offering upon God's altar, consecrating her to His service. Fifty years have passed since then, and her testimony now is, 'I am happy.' What a lesson for the worldling! I scanned that placid face; no mark of discontent was there; no hard-drawn lines had settled round any of the features, but a peaceful, happy expression, telling of the beauty of her life. As I looked at her I wondered if, when fifty-three years of my life had passed, I should be able to bear the same testimony. And then I said to her: 'Have you never in all these long years longed for the pleasures of the world?' With an eye beaming with truthfulness and a voice full of sweetness, she said: 'Nay, sister, never.' With this testimony I was led to believe what I had never thought before, that the Shakers are a happy people. All that I saw led me to think it. It is surely no convent life with its rigid laws and penances; no dark vaults or gloomy cells; no high walls or grated windows. Strong, willing hearts are there, bearing a firm but gentle rule. A ready obedience from all, gives birth to the good order and happiness that are so plainly visible. As I passed through the cool, pleasant rooms, seeing the happy faces and hearing the cheerful voices of old and young, and seeing the well-filled larders, I thought, 'O, what a home for the hungry, what a rest for the weary!' I know it is very unromantic to talk of being hungry; but as I am of the earth, earthy, I confess I was able to do justice to the sweet Graham bread and golden butter, the fresh milk, cakes, pies and fruit that were set before us. And then there was such a delicate politeness in the offering of this lunch, almost making us feel that it was by accident, while we knew it was placed there especially for us. After feasting on these good things, we were led back to the reception room by gentle Sister Sarah. I could not but express my thankfulness for

the kindness she had manifested and the pleasure I had realized, and looking into her clear, calm eyes, I longed for a place in her love and memory; and when I asked her to grant me this boon, bright tears gathered in those soft eyes, and she bent over and imprinted a fervent kiss on my face. I shall never forget the pleasure of those sweet lips; and like the child whom the great Napoleon kissed, must ever keep that spot sacred. I do not know that it was so, but I shall ever cherish the idea that when the dewy tears gathered in those soft eyes and that warm kiss was given, there went up a prayer for my eternal welfare. Be that as it may, I shall ever pray for one who was to me so kind, and I look forward to the time when I shall rest beside the River of Life and hold sweet converse with the gentle spirit of Sister Sarah.

MARY FRANCES CARR.

Duality of the Deity.

Say first of God above or man below,
What can we reason, but from what we know."

On this first principle, we believe it is a self evident fact that God is dual. Two great principles united constitute Deity. The fact is referred to by the Apostle Paul. "The invisible things of Him, from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Rom. i. 20. In the things that are made, or the universe, from inanimate matter up to man, we see the manifestation of two great, fundamental principles, viz: *male* and *female*. As God is the cause, of which the universe is the effect, and as every effect is like its cause, and the effect is positively male and female, it logically follows that the cause *must* be male and female. Thus it is equally true whether we say that God is male and female, or that an infinite perfection of the male and female principles is God.

At the creation, God (speaking as we think to his counterpart) said, "Let us make man in our own image, after our likeness. So God created man in his own image and likeness. In the image of God created he him, male and female created he them, and blessed them, and called their name Adam." Gen. i. 26, 27. Gen. v. 2. Here we see it took both the male and female principles to constitute Adam, who was created in the likeness of God. Thus it is emphatically stated that God made man *male* and *female* in his *own image*, which of course must be male and female. Every stream is like its fountain, and every kind of fruit like its parent tree.

We wish to be understood, when we say that mere physical development but imperfectly shadows forth the great distinctiveness of sex, more radically and beautifully expressed in the peculiar affectional, intellectual, moral, and spiritual natures of each, exquisitely adapting the sexes to each other's association.

Could God any more impart the distinct female element to man, unless it was a concomitant part of his own being, than he could impart to man, intelligence, love or goodness, unless these principles existed in Deity? Think of a God creating man, with the noble

qualities of intuition, reason and justice, himself utterly devoid of these principles. Then think of the absurdity of his creating a universe half bearing principle or female, while in his own nature, he embodies only the male principle.

Jesus Christ was the first who revealed God as a father. God as a mother, will only be fully manifested in his *second appearing*. Though the term father implies mother; as natural things are typical of spiritual. And Jesus hath said, "Wisdom is justified of all her children." Mat. xi. 19. Luke, vii. 35. Wisdom, in those languages, is used in the feminine gender. Therefore wisdom having children is a mother. The same being referred to many times in sacred writ we quote a part. Doth not *wisdom* cry, "Receive my instruction and not silver; and knowledge rather than choice gold. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens I was there, when he appointed the foundations of the earth. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him?" Prov. viii. Here we have it in plain language, that wisdom as the bearing spirit is the mother of all living, co-existent with the Father, rejoicing always before him as one brought up with him. This could not consistently apply to Jesus Christ, as the son of God, as the term son signifies a created being, hence not the first cause, or God; as father, must exist prior to son, and God is not a created being, but existed from everlasting. That it does apply to the Holy Ghost, we fully believe. For in the sense we have quoted Wisdom, we think the terms synonymous.

Here we find a consistent way to look through nature up to nature's God. Can there be a more natural or consoling idea than to view God as our Heavenly Parentage, father and mother? We have had earthly mothers kind and tender to us. Shall we then reject their true type, a Heavenly Mother, and voluntarily cast ourselves on the ocean of existence, half orphan?

We think the prevalence of this semi-atheism accounts in great measure for that deplorable want of wisdom, love and truth among men. For "He that sinneth against me wrongeth his own soul; and all they that hate me, love death." Prov. viii. 36. On the other hand, the awful prevalence of sin and corruption is one prominent cause why mankind reject their mother in God. "For into a malicious soul wisdom will not enter, nor dwell in a body that is subject to sin."

The legitimate tendency of incorrect views on this subject, is to disorganize the whole creation of God. And as the female principle, is not recognized in Deity, of a consequence, it is but partially recognized in humanity; so that womanhood finds the curse pronounced upon her, "Thy desire shall be to thy husband, and he shall rule over thee"—Gen. iii. 16,—redoubled, by the ignorance and tyranny of man. I presume our readers are aware that some nations to-day deny her claims to immortality, whose laws

make merchandize of her, a condition in which her highest prerogative is to be a slave. Shocking barbarity! But how much does civilized man improve upon this, while he denies her any rights but such as he chooses to grant? His conception of how she may subserve his interest or pleasure may be more elevated than that of the Hindoo or Mussulman, but while he claims the prerogative of ruling her absolutely, for his own pleasure or interest, is not the principle the same?

It is suggested that benevolence and love on the part of man should be sufficient to guarantee justice to woman. Though this were true, still woman has inalienable rights as natural and sacred as those accorded to man. And rights which man by law or otherwise has no right to infringe upon. We are aware that a just conception of woman's true sphere has increased with the progress of civilization, as indeed it always must. But we must not conclude from this that perfection has been attained. Never! until we wash our hands clean from the rust and barbarism of ages of error, and practically confess to the principle that the rights of nature and justice, are paramount to the long established rights of custom or power. My friends! the right of power is the tyrant that waves his iron sceptre over earth's suffering millions, consigns the destiny of thousands to the nod of one, tramples on the weak and oppressed, and robs the defenceless. The history of woman's unnatural slavery to this principle, is the history of the infamy and degradation of our race, in all ages, and among all nations.

The interesting interest in, and agitation of the subject of woman's rights, woman suffrage, &c., are convincing evidence that the waters of truth are troubled, and a living prophecy that progress will be made in this direction. But we believe that woman's true sphere can be fully comprehended only by those who recognize the fact that God is *mother* as well as *father*. The promulgation of correct views of deity must ultimately result in the proper elevation of woman, and of a consequence, the race. And thus through the ushering in of a purer and higher social system of righteousness and peace, we look for the dawn of the Glorious Millennium. C. E. S.

Growth.

Our entrance into this world is not accompanied with minds stored with problems, mathematically solved, nor with consciences graded to the admeasurement of what is right or wrong.

We enter this sphere with innate faculties capable of progress; the unfolding of which is very gradual. As infants, we see colors, hear sounds and observe forms; but not until the faculties have been educated to distinguish the colors, classify the sounds, separate form from size, and size from weight, do they become any more beneficial to ourselves or others, than the precious ore imbedded in the extraneous shale of the earth. This must be mined; subjected to the processes of crushing, washing, smelting, etc., before the gold can be of service to any, or fitted to be moulded into the multifarious uses of gold. But the gold is none the less gold, when mixed with quartz, than in its service to the most noble enterprises.

The untutored child of nature, who, know-

ing only those needs which at the moment press upon him, makes no provision for the future, more than the raven for its food; yet there is in him an inherent consciousness of a higher power than himself; he "sees God in storms, and hears him in the winds;" when necessitated to retire without his usual meal, it is the punishment of the Great Spirit for his wrong doing; but when there is plenty of game, food in abundance, then are the gods pleased, and the heart of the savage made glad; and here we see untrained intuition. Making the distinction between right and wrong, being an intellectual process, is perfect or imperfect, correct or incorrect, according to the degree of the mind's education into the divine light.

To humanity is granted a knowledge and power that are denied to the brutal. These are used almost without limit, for the benefit or harm of the race; not merely that portion of it cotemporary with ourselves, but affecting the posterity of ages yet to come; and we find the blessings and iniquities of ages past acting on the platform of earth to-day! Is it generally considered how much we encourage the growth, or retard the progress of the Millennium to our fellows or successors? and when the great law of compensation is enforced, how shall we stand affected? There is in man the will and power to be kind, or to do harm. In his depraved condition, he retaliates wrongs done him, and apparent wrongs to his friends; distributing animosity, not only to the actual assailants, but often to the innocent relations. The first process of elevating such degraded humanity, is to enlighten it. If a man is physically diseased, then give him physiological and hygienic instruction and treatment to meet the case. If morally wrong, let him feel the administration of justice, and taught the golden rule. If spiritually degenerated, like the gold amid the accumulated quartz, let there be a process of separation, of burning the dross, until the gold only shall remain; and this can only be done by the action of the divine elements on the individual, as operates the sun and rain in the production of "first the blade, then the ear, then the full corn in the ear." Religious life is not perfected at a bound, nor by momentary conversion. Generations will pass, and the individual of to-day will yet see a way of progression. Moses was a school-master, and taught his people of righteousness on the earthly plane. Subsequent prophets foretold a glorious and more perfect day, when the knowledge of the Lord should not only enlighten us as to things of earthly righteousness, but to encompass the whole man, "as the waters cover the sea;" and this knowledge is found illustrated in the character of Jesus—the Christ—who was the first individual who put an end to the world in himself. In him, we find the fully-developed spiritual man. In him, may be seen the elements of eternal life! In us, may be discovered "the pearl of great price,"—eternal life—covered up with much earthly quartz; and the soul's dissatisfaction will search out the gem, and then, when found, will we sell all the quartz of an earthly life, and buy the new field of life, that alone contains our redemption!

H. B., Watervliet, N. Y.

POETICAL.

Liner,

Suggested by a Visit to the Shakers, near Albany.

BY CHARLOTTE CUSHMAN.

1.
Mysterious worshippers!
Are ye indeed the things ye seem to be.
Of earth, yet of its iron influence free
From all that stirs
Our being's pulse, and gives to fleeting life [strife?]
What well the Hun hath termed "the rapture of the

2.
Are the gay visions gone,
Those day dreams of the mind by fate there flung,
And the fair hopes to which the soul once clung?
And battled on;
Have ye outlived them? All that must have sprang
And quickened into life when ye were young?

3.
Does memory never roam
To ties that, grown with years, ye idly sever,
To the old haunts, that ye have left forever
Your early homes;
Your ancient creed, once faith's sustaining lever,
The loved, who erst prayed with you—how may never?

4.
Has not ambition's pean
Some power within your hearts to wake anew
To deeds of higher emprise—worthier you,
Ye monkish men,
Than may be reap'd from fields?—do ye not rue
The drone-like course of life ye now pursue?

5.
The camp, the council, all
That woos the soldiers to the field of fame—
That gives the sage his meed—the bard his name,
And coronal—
Bidding a people's voice their praise proclaim;
Can ye forego the strife nor own your shame?

6.
Have ye forgot your youth
When expectations soared on pinions high,
And hope shone out in boyhood's cloudless sky,
Seeming all truth—
When all look'd fair to fancy's ardent eye,
And pleasure wore an air of sorcery?

7.
You, too! what early blight
Has withered your fond hopes, that ye thus stand,
A group of sisters 'mong this monkish band?
Ye creatures bright!
Has sorrow scored your brows with demon hand,
And o'er your hopes pass'd treachery's burning brand?

8.
Ye would have graced right well
The bridal scene,—the banquet or the bowers,
Where mirth and revelry usurp the hours—
Where, like a spell,
Beauty is sovereign, where man owns its powers
And woman's tread is o'er a path of flowers.

9.
Yet seem ye not as those
Within whose bosoms memory's vigils keep,
Beneath your drooping lids no passions sleep,
And your pale brows
Bare not the tracery of emotions deep—
Ye seem too cold and passionless to weep!

Answer

To "Lines by Charlotte Cushman."

We are indeed the things we seem to be,
Of earth, and from its iron influence free;
For we are they, or halt, or lame, or dumb,
"On whom the ends of this vain world are come."
We have outlived those day-dreams of the mind—
Those flattering phantoms, which so many blind.
All man-made creeds ("your faith's sustaining lever,")
We have forsaken, and have left forever!
To plainly tell the truth, we do not rue
The sober, godly course that we pursue;
But 'tis not we, who live the dronish lives,
But those who have their husbands or their wives!
But if by drones you mean they're lazy men,
Charlotte Cushman, take it back again;
For one with half an eye, or half a mind,
Can there see industry and wealth combin'd.
Your visit must have been exceeding short,
Or else your brain is of the shallow sort.

If camps and councils—soldiers, "fields of fame,"
Or yet, a people's praise or a people's blame,
Is all that gives the sage or bard his name,
We can "forego the strife, nor own our shame."
What great temptations you hold up to view
For men of sense or reason to pursue!
The praise of mortals!—what can it avail,
When all their boasted language has to fall?
"And sorrow has not scored with demon hand,
Nor e'er our hopes pass'd Treachery's burning brand;"
But where the sorrows and where treachery are,
I think may easily be made appear.
In "bridal scenes," in "banquets and in bowers"—
Mid revelry and variegated flowers,
Is where our mother Eve first felt their powers.
The "bridal scene," you say, we'd "grace right well!"
"Lang syne" there our first parents blindly fell!—
The bridal scene!—Is this your end or aim?
And can you this pursue "nor own your shame?"
If so, weak, pithy, superficial thing,
Drink, silent drink, the sick Hymeneal spring.
The bridal scene! the banquet or the bowers,
Or "woman's [bed of thorns, or] path of flowers,"
Can't all persuade our souls to turn aside
To live in filthy lust or cruel pride.
Alas! Your path of flowers will disappear,
Even now a thousand thorns are pointing near;
Ah, here you find base "treachery's burning brand,"
And sorrows score the heart, nor spare the hand.
But here "Beauty's sovereign," so say you,
A thing that in one hour may lose its hue,
It lies upon the surface of the skin—
Aye, Beauty's self was never worth a pin;
But still it suits the superficial mind—
The slight observer of the human kind;
The airy, fleet, vain, and hollow thing,
That only feeds on wily flattering.
"Man owns its powers?"—and what will man set own
To gain his end, to captivate, dethrone?
The truth is this, whatever he may feign.
You'll find your greatest loss his greatest gain;
For like the bee he will improve the hour,
And all day long he'll buzz from flow'r to flow'r,
And when he sips the sweetness all away,
For aught he cares the flowers may all decay.
But here each other's virtues we partake,
Where men and women all those ills forsake;
True virtue spreads her bright Angelic wing,
While saints and seraphs praise the Almighty King.
And when the matter's rightly understood,
You'll find we labor for each other's good;
And this, Charlotte Cushman, is our aim,
"Can you forego this strife, nor own your shame?"
Now if you would receive a modest hint,
You'd keep your name at least, from public print,
Nor have it hoisted, handled round and round,
And echoed o'er the earth from mound to mound,
As the great advocate of (O, the name!)
Now can you think of this, nor "own your shame?"
But Charlotte, learn to take a deeper view
Of what your neighbors say, or neighbors do;
And when some flattering knaves around you tread,
Just think of what a SHAKER GIRL has said. S. E.

A Concise Statement

OF THE PRINCIPLES OF THE SHAKER
CHURCH, ACCORDING TO THE GOSPEL OF THE
PRESENT APPEARANCE OF CHRIST, AS HELD
TO AND PRACTISED BY THE FOLLOWERS OF
THE LIVING SAVIOUR.

1st. We believe that the first light of salvation was given or made known to the patriarchs by promise; and they that believed in the promise of Christ, and were obedient to the command of God made known unto them, were the people of God, and were accepted of Him as righteous, or perfect in their generations; according to the measure of light and truth manifested unto them; which was as water to the ancles signified by Ezekiel's vision of the holy waters (chapter 47). And altho' they could not receive regeneration or the fullness of salvation from the fleshly or fallen nature in this life; because the fullness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire; for the destruction of the body of sin,

and purification of the soul. but Abram being called, and chosen of God as the father of the faithful, was received into covenant relation with God by promise; that in him (and his seed which was Christ) all the families of the earth should be blessed, and these earthly blessings, which were promised to Abram, were a shadow of gospel or spiritual blessings to come: and circumcision, though it was a seal of Abram's faith, yet it was but a sign of the mortification and destruction of the flesh by the gospel in a future day. Observe, circumcision did not cleanse the man from sin; but was a sign of the baptism of the Holy Ghost and fire: which is by the power of God manifested in divers operations and gifts of the spirit, as in the days of the apostles; which does in deed destroy the body of sin, or fleshly nature, and purify the man from all sin, both soul and body. So that Abram, though in the full faith of the promise, yet as he did not receive the substance of the thing promised, his hope of eternal salvation was in Christ, by the gospel to be attained in the resurrection from the dead.

2d. The second dispensation was the law that was given of God to Israel, by the hand of Moses; which was a further manifestation of that salvation which was promised through Christ by the gospel, both in the order and ordinances which was instituted and given to Israel, as the church and people of God according to that dispensation; which was as waters to the knees, Ezekiel 47, by which they were distinguished from all the families of the earth. For, while they were strictly obedient to all the commands, ordinances, and statutes, that God gave them, they were approved of God according to the promise for life; and blessing was promised unto them in the line of obedience: cursing and death, in disobedience: for God, who is ever jealous for the honor and glory of his own great name, always dealt with them according to his word; for while they were obedient to the command of God and purged out sin from amongst them, God was with them, according to his promise. But when they disobeyed the command of God, and committed sin, and became like other people, the hand of the Lord was turned against them; and those evils came upon them which God had threatened; so we see that they that were wholly obedient to the will of God, made known in that dispensation, were accepted as just, or righteous: yet as the dispensation was short, they did not attain that salvation which was promised in the gospel; so that as it respected the new-birth, or real purification of the man from all sin, the law made nothing perfect, but was a shadow of good things to come; their only hope of eternal redemption was in the promise of Christ, by the gospel to be attained in the resurrection from the dead. Acts of the Apostles xxvi. 6, 7.

3d. The third dispensation was the gospel of Christ's first appearance, in the flesh: and that salvation which took place in consequence of his life, death, resurrection, and ascension at the right hand of the Father, being accepted in his obedience, as the first-born among many brethren, he received power and authority to administer the power

of the resurrection and eternal judgment to all the children of men; so that he has become the author of eternal salvation to all that obey him; and as Christ has this power in himself, he did administer power and authority to his church at the day of pentecost, as his body: with all the gifts that he had promised them, which was the first gift of the Holy Ghost, as an indwelling comforter to abide with them forever; and by which they were baptized into Christ's death; death to all sin; and were in the hope of the resurrection from the dead, through the operation of the power of God, which wrought in them. And as they had received the substance of the promise of Christ come in the flesh, by the gift and power of the Holy Ghost, they had power to preach the gospel in Christ's name to every creature, and to administer the power of God to as many as believed, and were obedient to the gospel which they preached, and also to remit and retain sin in the name and authority of Christ on earth.

J. M.

(To be Continued.)

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